

- 787 The Umotina do not appear to have shamans.
 756 Every man is believed able to call up any friendly
 ghost. He blows on an armadillo-shell horn and
 [534] offers the ghost chicha. That night the man
 will meet the ghost in his dreams, who will then
 tell him what to do in order to cure himself or a
 sick relative.

LIFE CYCLE

- 843 A month or two before expecting a child a
 846 woman eats only manioc products, maize, and
 honey; meat and fish being strictly avoided.
 These dietary restrictions continue for some
 months after the birth of the child. The husband,
 however, is free to eat what he wishes.
- 844 When a woman feels birth pains she goes into
 the woods accompanied by her mother or mother-
 in-law. Delivery is made in a kneeling position.
 The umbilical cord is tied with tucum twine and
 cut with a bamboo sliver, the placenta being
 buried. The midwife then carries the child and
 assists the mother back to the village. The
 child is taken near a fire, washed, and its arms and
 legs are "pressed into human shape." Twins are
 • [845] accepted. When the child is a day or two old,
 [304] tucum nut washers are put on its ear lobes to
 pierce them. These thin perforated disks are the
 same in appearance as those used by the Nambi-
 [553] cuara. The grandparents then give the child a
 854 name. The child is carried on its mother's hip
 and is nursed for 2 or 3 years or until another
 [847] child is born. The Umotina gave no information
 about using herbal medicines to induce abortion,
 nor did they mention anything about infanticide.
- [862] The first foods a child eats consist of baked sweet-
 potatoes, broiled fish, and occasionally meat.
- [855] Children sleep with their mothers until about 5 or
 6 years of age.
- 881 When a girl reaches the age of puberty she paints
 herself with urucú and puts on a pair of feather
 [301] ear pendants to let the young men know that she
 302 has come of age. She is not secluded by her
 parents nor is a public ceremony held. When
 [304] a boy reaches the age of 15 or 16, an old male
 relative pierces his lower lip with a bone awl.
 The family then invites the villagers to a feast.
 [431] The visitors must bring arrows, which they present
 to the young man.

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